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THE PROPOSED PROGRESS.

THE watchword of the Christian church should ever be, "Onward"; until its work is all accomplished, and the world is saved. The truth has been committed to the church, not for its guidance in the way to life alone, but as a trust, for the enlightenment and salvation of the whole human race. "The kingdom of heaven is like unto leaven." On general principles, there should be constant progress. In our missionary work, we have by no means reached a position with which we may be satisfied.

The "proposed progress," now referred to, is that suggested in a resolution reported at a late meeting of the American Board, by the committee on the Home Department, adopted by the Board, and approved by the whole congregation,—rising in token of their approbation;—progress from an income of \$400,000 for the last, to one of \$500,000 for the present financial year. Shall it be made? The Board has expressed its conviction, that this sum "*ought* to be, and *can* be, raised for the expenses of the current year." May the Prudential Committee act upon the conviction, that in this case, what *ought* to be and can be, *will* be done?

It is not doubted that the great body of those who contribute to the Board will agree fully with the committee, who have said: "The church cannot afford to subject our missionaries to such restrictions in their work. There must be, speedily, a considerable increase of men." The over-taxing of the strength of those now in the field; the premature wearing-out of health and life; that deferring of hope which maketh the heart sick; neglecting urgent calls for light, because there is no one to impart that light; suffering open doors to be closed again for want of means to enter them; in some cases, perhaps, putting burdens upon the poor mission churches heavier than they can bear;—these things have continued too long already, and been carried

quite too far. The appeals which have been presented year after year, from many fields, and which are now so urgent from China and from India, from Western and Central and Eastern Turkey, and from Syria, should not be unheeded. One brother writes: "The harvest is so rapidly ripening, that much of it will perish long before the young men in training here will be able to gather it, if other help is not speedily sent." Another says: "There is not only encouragement to labor, but so numerous are the calls for missionary visiting and preaching, and so many the applications for schools and instruction, that we know not what to do. Delegation after delegation, of men from various villages and different sects, call upon and write to us, entreating us not to neglect them. They ask for preachers, and we have none to send. They ask for schools, and we have not the means to support them. We are in *great straits*, and lay the case before our Christian brethren at home, throwing the responsibility upon them." And yet again, it is remarked, respecting an important field: "The presence of a missionary now, would no doubt bring out a multitude of trembling believers from their concealment, and give the Protestants great strength, and the gospel a mighty impulse. It is a critical time with the cause there. I came away pained with the thought, that months must elapse before any other missionary can visit them. How can we leave such whitening harvest-fields to perish?" When such things are stated, by messengers of the churches now abroad, is it not time for the onward movement?

But it may be said—"The Board has not the men to send, and why call for means to send them?" Did not the same committee which reported the resolution calling for \$500,000, say: "We notice, first, the *want of men*. It is announced that but three, or at most four men, are under appointment to enter upon the missionary work during this year?" True. Yet these facts, far from showing that the churches need not increase their contributions, furnish an urgent reason why they should increase. This want of men has doubtless been occasioned, in no small measure, by the supposed inability of the Board, for several years past, to send out any large number of new laborers. Ministers, and theological students, have understood that the means provided by the churches were hardly sufficient for the comfortable support of those already in the field; not sufficient for the most effective prosecution of existing enterprises. Neither new missions nor new stations, to any extent, could be taken. Operations could not be enlarged; increased expenses could not be met; and therefore young men have supposed that the providential call on them was to look for a field at home rather than abroad: or at least, they, and their parents and friends for them, have felt *at liberty* to look at home. No stringent demand has gone out from the Missionary House,—“Whom shall we send, and who will go for us?” The church has not taken the lead, calling its sons to this service; and it is too much to expect that young men will be ever in advance of others, asking to be sent. They need this encouragement, this stimulus—the evidence not only that they will be *kept alive* if they go abroad, but that the church *desires* this service of them; that their fathers and brethren are seeking laborers, both

to scatter the seed, and to gather the harvests in foreign lands. Let this fact appear; let it stand out, for successive years, before parents and their sons, before pastors, and the educators of youth, in colleges and theological schools, and before those receiving education, and men—the right men—will be found. The spirit of consecration which will call forth abundant *means*, will call forth *agents* also, for such a work. The blessing of the Lord upon a church devising liberal things, will make it sure that, in this respect, by liberal things she shall stand.

While, therefore, good and able men are needed, in no small number, to meet the necessities of the work abroad, a decided increase of means is needed, both to sustain and to *call out* these men. The appeal for progress is a fitting one; sanctioned by all the dealings of God, hitherto, with the church and the world, in connection with the missionary enterprise of modern times; and warranted by the facility with which some progress has been made during the past twelve months, and by the financial prosperity still given, under such peculiar circumstances, to the northern section of our land. Is it not the Lord's call; and shall it not be met?

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#### APPROPRIATIONS FOR 1864.

THE Prudential Committee are accustomed to act on the "appropriations," year by year, soon after the annual meeting. No duty which they perform, is more important or perplexing than this. They are required to consider, not how much is needed for the greatest efficiency of the work which the missionaries have undertaken, but how large an expenditure it is advisable, in the circumstances, to authorize. Having satisfied themselves on this point, to the best of their ability, they proceed to distribute the amount, according to the exigencies of the different fields.

The Committee have just acted upon the "appropriations" for 1864. They find that if the wants of the missions are to be supplied, to a reasonable degree, they must expect to disburse \$445,465. A larger sum might be expended with obvious advantage; but it has not seemed expedient to go beyond these figures, at the present time. Adding thereto the debt with which the financial year commenced, (\$6,185,) we have a total of \$451,650, for which provision is to be made.

The Committee are constrained to ask the friends of the Board, (1) to resolve, without delay, that \$451,650 shall be paid into the treasury, at all events, prior to September 1, 1864. Let there be a definite and fixed determination, that this amount *shall* be secured. Let the feeling be, everywhere, "*We must meet the reasonable demands of the missionaries.*" And they would also urge, (2) that an additional sum of \$50,000 be raised, for the purpose of giving a legitimate expansion to our work. The time has come, beyond all controversy, for an onward movement. The prosperity of our churches, as well as the highest efficiency of the missions, plead for it. The

honor of our Saviour demands it. Let the endeavor be, therefore, to raise \$500,000, the sum which received the deliberate approval of "the great congregation" at Rochester.

### PRESENT SIGNS.

Two months of the current financial year of the Board, for which an advance is proposed, to an income of \$500,000, have already passed. The Committee have also now made the appropriations, and the question arises—What is the present prospect of the treasury? The whole income of the Board last year, it may be remembered, was \$397,079. For the first two months of the year it was—from donations, \$32,153; from legacies, \$8,231; total, \$40,384. This year, for the corresponding months, the account stands,—donations, \$30,531; legacies, \$9,193; total, \$39,724. Thus far, therefore, there is a slight falling off in the whole amount received, and still more in the amount of donations; so that a word of caution is not amiss. The Committee feel, of course, some solicitude, as they venture to make, in their appropriations, *half* the advance for which the Board has called; and the churches will see that if even this, and much more if *the whole* is to be met, there must be general and earnest effort. Should all feel at ease,—from an expectation that, of course, there will be progress, as there was last year, in contributions, sufficient to meet any necessities of the case,—the close of the year will show a deficiency, calling, it may be, for disheartening backward steps, instead of a full treasury, bidding the Committee still to go forward.

### ITEMS OF INTELLIGENCE.

MAHRATTAS.—Mr. Munger wrote from Satara, September 2. The account which he gives of the present state and prospects of missionary effort there, is not encouraging. "Less than a dozen persons" constitute his stated Sabbath audience, and these are from his own family and the Christian households connected with the mission. "Mr. Dean, having the care of the church and the Christian school, has a larger congregation." Mr. Munger's opportunities for preaching during the week, also, "are less encouraging than they were three years ago," before his late visit to the United States. "There are fewer persons who attend upon these religious services, and they manifest much less interest in the facts of Christianity." He seldom meets the young men who then were accustomed to come in his way, and seemed disposed to become acquainted with Christian ideas. He writes:

"It is now fourteen years since the work of the gospel was commenced in this place. These have been years of toil, and bereavement, and trial. Much labor has been undertaken; much seed has been sown; much prayer has been offered. We have greatly desired success; we have earnestly asked for the success of the word, for the glory of our Lord, and for the salvation of precious souls among this people. And still we sow, and pray, and hope; yet the stream of death flows onward to eternity. It is painful to think what multitudes of men, women and children have gone to inhabit the realms of woe, from this pagan city. Cholera has

been doing its fearful work here this season, and this admonition served only to make the deceived people more frequent and importunate in their devotions to their gods. Mercies and judgments alike fail to dispose the pagan mind and heart to seek God."

"We do not despair of the success of the work which we have in hand,—the work of preaching Christ crucified for sinners. But perhaps the withholding of success here, is a part of God's plan for bringing us to more earnest labor among the people in the villages. This department of labor is, in my opinion, altogether the most promising, and yet it has been very much overlooked. I wish that I had strength to carry out my ideas of what the village work should be. I hope I may be able to do something."

**GABOON.**—Mr. Walker wrote, July 16: "Since my last to you, our quarterly communion has occurred, and three were received to the church, instead of one, as I wrote you. The reason of this was, that others returned home, who were not expected; and still four or five others might come. The general conduct of our professing Christians is as correct as we have ever anticipated that it would be; but to say that it is up to the laws of Christ's kingdom, would be to say what is not true. Heathenism is the same here that it was in the days of Paul, in all its essential features. We often come before them in heaviness. We have sorrow of them of whom we ought to rejoice. Still, on the whole, they are our epistles, known and read of all men. Should you come here and examine them, (and some of you know how to examine,) you might wonder why we receive persons to the church with so little knowledge. Sometimes I wonder how Paul could baptize persons who had not so much as heard whether there be any Holy Ghost. I may be warmed or chilled by a breeze, and not know that there is any breeze; much less know the direction from which it comes. A person may be converted, and love the Lord Jesus, and pray with the spirit and with the understanding, and not be able to answer many questions about the personality or operations of the Holy Ghost. Long years of perversion have so darkened the moral sense of the people here, that they find excuses for obliquities that are painful to us."

Mr. and Mrs. Bushnell, and Miss Green, who sailed from New York in April last, by way of England, arrived at Baraka, August 22.

**NESTORIANS.**—Mr. Rhea, writing from Oroomiah, August 29, has occasion to speak of trials in the mission circle. Mr. and Mrs. Shedd lost an infant child on the 11th of August, and Mrs. Shedd had been very sick, but was slowly recovering. Mr. and Mrs. Labaree had also been deeply afflicted, by the death of their little son, about seven months old. Respecting civil affairs in Persia, Mr. Rhea writes: "We have had a very disturbed summer, and on account of the insecurity of the roads have traveled but little. Meerza Agha and Ali Agha, noted chiefs of the large tribe of Shekoik Koords, in our vicinity, have recently been seized, and are now in chains at Tabreez. They are brothers, and have run a long career of depredations, as well as of mutual hostility; almost every year rendering our roads, for a time, insecure. Their murders and robberies have often been connived at by the highest Persian officials of the Province, who have not been ashamed to share the spoils with them. For a time, at least, we hope for quiet."

"Our new Nestorian agent continues quite friendly. He finds it difficult to extend any efficient protection to Christian subjects, who are in the strong and unrelenting grasp of the powerful Afshar chiefs. He seems disposed to do what he can; but, like all Persians, expects to be handsomely paid for it in bribes, presents, &c."

SYRIA.—Rev. Philip Berry and wife, who sailed from New York, for Germany, on the way to Syria, May 17, arrived at Beirut, October 7.

WESTERN TURKEY.—Mr. Riggs reports, (October 13,) the completion of the first revision of the Bulgarian Old Testament, the printing of which has advanced to the book of Daniel, and may be finished in about a month. In connection with Mr. Long, of the Methodist mission, he has commenced a revision of the Bulgarian New Testament. This, he supposes, may occupy three or four months, and "then, for another year and a half, should my life be spared," he writes, "it will probably be my duty to give my remaining strength to the preparation and editing of the whole Bible, in one volume, with references. For this, a second careful revision will be necessary." His health is by no means good. He does not attempt to preach, but teaches a class in the native Sabbath school, and occasionally conducts an evening meeting or the monthly concert.

Mr. Haskell writes from Philippopolis, September 14. He had removed from Sophia, in accordance with the decided opinion of the "Committee ad interim," of the mission, to assist and relieve Mr. Clarke; leaving Mr. Morse alone, though he deeply feels that he also needs an associate. The great hope in that region, he thinks, is in the villages, and at least one more missionary is needed. He writes: "Books have sold well in the villages, and some are appreciating the departure of their church from 'the faith once delivered to the saints.' They are, in fact, in just the position in which they need the labors of the *living preacher*, who should go to them while the truth is yet novel, and their interest in it fresh—while their confidence in mere formality is shaken—and unfold, and enforce upon them the claims of the living gospel. If this is not done, I cannot help thinking, that with all the obstacles in the way of taking a bold stand against traditions and bigotry, those partially enlightened will, in *some way*, reconcile their ideas with their practice, and so shield themselves in an incrustation of fallacy which can with difficulty be penetrated. But for such personal labor we have not even a native helper. Our colporter at Sophia has but little education, especially for such work, having been but about five months at school here. Mr. Morse *cannot* leave his family to do *any thing like* the amount of touring which that field requires."

## LETTERS FROM THE MISSIONS.

### Nestorian Mission.—Persia.

LETTER FROM MR. SHEDD, AUGUST 8,  
1863.

#### *The Work in the Mountains.*

THIS letter has reference to tours, and labors of missionaries and native helpers, among the Nestorians of the mountains, and the prospects of the mountain work. It is of much interest and value, and it is difficult to decide what portions of it to omit; yet it is too long to be published in full in the *Herald*. Mr. Shedd left Oroomiah, for the first tour now referred to, on the 19th of March, and was absent, in several mountain districts, until May 17. He went, on this occasion, as

far as Mosul. "From Oroomiah to Amadia the way was nearly all traversed on foot, in native snow-shoes and moccasins; much of it amid snow and storms, wading mountain torrents and creeping over fallen avalanches, at times with much fatigue and exposure." At Mosul he had the satisfaction of seeing Mr. Rassam, the English Vice Consul, "the old and tried friend of the Nestorians," and consulting him in regard to several matters in the mountains. "The return was at the season of greatest beauty in the mountain valleys, and was every way delightful."

#### *The Mountaineers at Home.*

The mountaineers are seen to the best advantage in their own homes. Their



hospitality is simple and cordial; the stories told of their faith and sufferings are often touching; they seem open-hearted and susceptible to the truth; and the missionary among them finds his sympathies enkindled. In their own homes he can best pray for them; and standing with them beneath the shadows of their mountains, and looking over their valleys, his faith grasps more firmly the glad time, when a people redeemed, and washed in the blood of the Lamb, shall gather in Sabbath assemblies, in every ravine and on every mountain slope. Such, at least, was my experience.

*Summer Residence among Them—The Patriarch.*

It is now about two months since Mr. Labaree and myself, with our families, left Oroomiah for a summer residence in the mountains. We have spent most of the time in Gawar,—living much in tents, and moving from village to village. Thus Miss Rice's two teachers, who are along in the capacity of Bible-women, have reached, with the message of life, a large female population. The only tour out of Gawar has been to Kochanis, visiting the intervening villages on different roads, going and coming.

We see many evidences of the good resulting from this method of spending the summer, and especially in the visit to the Patriarch. We were received with every mark of hospitality and kindness, and had many opportunities of judging of the people, and casting in the good seed at the centre. Principal men were there from different mountain districts, and as we have since learned, were struck with the great friendship shown by Mar Shimon toward us, and by the fact that they heard not a word against us in the patriarchal mansion. We exchanged visits daily, and sometimes more frequently, with the Patriarch. Personally, we are assured, he is well disposed toward us and our labors, and would be glad to cultivate our

friendship. If released from the influence of his father and uncle, we should hope to see him favoring reforms. There is no evidence that he has any real conviction of the truth, or that he meditates any course different from his predecessors. Yet seeing this youth as we did,—the simplicity of his creed, his frank and liberal disposition, the little faith he has in dead prayers and forms,—and seeing the circumstances of his people, the thought arose, again and again, whether God is not preparing him to be, in due time, a reformer of his fallen church.

*Pupils Secured for the Seminaries.*

The practical results of our visit, are four very promising candidates for the seminaries at Oroomiah,—two young men and two young women,—all from the Patriarch's connection. One of the young men is quite enlightened. I may mention a statement of his, that half the people of Kochanis, and most of the men of understanding in the mountains, really believe that the light and the truth are with us. His advantages for knowing whereof he affirmed, give the remark some importance. We never have seen among the Nestorians, girls who were thirsting for an education as the two candidates in Kochanis. They were willing to go on foot, to go in poverty, and not see their friends for years, if we would only receive them into the school. We, of course, were but too glad to find such girls in the mountains, whence very few have as yet come to Oroomiah to be educated.

The brethren spent five days in Kochanis, and left "amid the regrets of the Patriarch and many others," that they could not remain longer.

*Labors of Helpers.*

Turning to the mission helpers and their mountain work, Mr. Shedd presents some important statistics in the following tabular form. Twelve other districts are given as 'unoccupied,' in which twenty-six villages were visited during the year, by missionaries or native evangelists.

OCCUPIED DISTRICTS.	No. of Christian villages.	Estimated Christian population.	When first occupied by helpers.	No. of helpers the past year.	No. of villages visited by preachers the past year.	No. of villages with stated congregations.	No. of persons in congregations.	No. of Sabbath schools.	No. in Sabbath schools.	No. of regular day schools.	No. of scholars.	No. reached by family visitation.	No. of communicants.	No. of candidates.
Gawar, .	6	4,000	1852	4*	30	5	88	3	42	2	21	550	30	2
Tekhoma, .	6	4,000	1856	4	6	3	55	12	25		10	250	7	1
Amadia, .	3	250	1857	2	5	3	55	1	25	1	8	100	4	9
Rakan, .	3	300	1861	1	5	1	15	1	8		5	50	1	
Norwa, .	4	300	1862	1	3	1	10	1	7		5	50	1	1
Jeloo, .	1	1	1862	4	2	2	90	1	75	1	25	500	9	2
Berwer, .	1	1	1863	2†	10	1	35	1	25		3	100		
Total, .	.	.	.	18	56	16	348	11	207	4	80	1,600	42	15

\* One of these was employed for only the winter months.

† One of these was employed for the winter by the native contributions of Gawar.

### Results.

The light is still feeble; the results for the year are small; but instead of despising the day of small things, we feel truly grateful for such a measure of success. It is better than our hopes and faith predicted, a year ago. Far more souls have been reached by the stated word than in any previous year; we have more sure footing in the mountains than ever before; and far more prospect of speedily entering all the larger districts. It will be seen that three districts have been occupied for the first time within the year. Two of these, Jeloo and Berwer, we regard as very important.

### Light Arising in Darkness.

A year ago, the helpers were compelled to leave Jeloo and Baas; but having procured letters from Mr. Rassam to the chief men of the two districts, they returned in the autumn. The chief man, or Malek of Jeloo, however, disregarded the letter of the Vice Consul, arrested them, and sent to Mar Shimon, asking his pleasure in regard to them. The Patriarch sent word, secretly, to drive them out; but prayer was made continually, and in a month the dark day was passed. They were preaching every night in the house of the Malek; had access to every one of the hundred houses in the village; had a Sabbath

congregation of eighty, and a day school of nearly thirty. The snows cast a friendly barrier around the valley, so that it was impossible to drive them out at once. A friendly stranger in the village interceded with the Malek to treat them kindly. His ear was soon opened to listen, and his house for meetings and a school. Thus the four deacons spent most of the winter in one village, laboring night and day, and from house to house. The results are, that many who were in utter ignorance have been well instructed in the way of life, while the Malek is thoroughly convinced of the truth, and despite all opposition, has invited our helpers to remain.

### Change in a Malek.

This Malek is an old man, of over sixty; a rude and cruel mountaineer; ready, at an hour's warning, to fight at the head of his clan, with Koordish or Christian foe. He is, moreover, a polygamist, as are about twenty other men in Jeloo, borrowing the custom from their Koordish neighbors, and purchasing permission of their Bishop and of Mar Shimon, by fat bribes. Not a very promising case, we should say, for the gospel of peace and purity. But for such Christ came and died. His heart has been reached, if not melted, by the gospel. He is constantly searching, in regard to the doctrines we teach and the doctrines



of his church. He has received every thing with care and scrutiny. During the past winter, nearly the whole Bible was read to him by the helpers, while he was frequently questioning the old priests, in regard to the facts and customs so sacred among the Nestorians. The last I heard of his inquiries was at Kochanis. He was there during our recent visit, and with a company of chief men, went to consult a monk who lives in the patriarchal church, and is reputed the most learned man among the people. He said to the monk: "We have in our village the deacons from Oroomiah, and in almost every thing we agree; but they say the fasts and feasts, &c., of our church, were not commanded by Christ. We wish you to tell us honestly how it is." The monk replied: "If you compel me to speak the truth, I must say they are not commanded by Christ and his Apostles, but by the teachers of the church." The Malek turned to the company and said: "I now believe that they, (the deacons,) without any doubt, are right. They have the truth, and we are all in error."

We have reason to regard Malek Haron as a reliable friend, and to pray that his heart, evidently reached by the truth, may be melted into penitence. Through him the greater part of the villages of Jeloo are open, and ready to receive teachers and preachers.

#### *Conversion of a Chief Man.*

A still better result of the winter's labor has been the true conversion, as we trust, of the chief man of Bass, who, on account of a blood feud, has been a fugitive in Jeloo. He gives very good evidence of a change of heart. The past spring, I traveled with him for a fortnight, and was delighted with his spirit and character. I have seen no Nestorian layman of clearer views, or of more humble piety and active usefulness. His influence is worth more than that of any preacher we have in the mountains, and I very greatly prize the views and coun-

sels of a man so thoroughly evangelical, and so well acquainted with all mountain matters.

#### *The District of Berwer.*

Owing to the feud referred to, the chief man now in Bass is a Papist, who has prevented helpers from residing there. But they have visited the district several times, find the people friendly, and have recently rented a house. Another important district opened within the year is Berwer, near Amadia, where Deacon Tamo received a hearty welcome, and preached several times to congregations of 300 or 400, assembled at church festivals. Mr. Shedd writes:

I was very much pleased with the people of Berwer. They highly prized the labors among them the past winter, and are desirous of having preachers. A few persons have thrown away their old hopes, and cling to Christ alone. I was peculiarly struck with the great satisfaction and earnestness manifested in time of divine service. Surely some of them have learned of Jesus, when they delight so much in his word and worship. They appeared to me, above all Nestorians that I have seen, to possess real simplicity of character.

#### *Interest in Amadia.*

The principal districts occupied previous to the past year have been Gawar, Tekhoma and Amadia. The greatest advance during the year has been in Amadia. In the village in which our helpers reside, there has been a very interesting state of inquiry. The evening meetings have been frequently prolonged until midnight, by religious discussions and searching the Scriptures. The priest of the village, about two years ago, became a brother in Christ. He continues a real pillar to the cause. His zeal is unflagging. Constantly, by the way and in the fields, and in surrounding villages and districts, he is speaking of free salvation. In his family, two women and one man have been brought to a saving knowledge of the truth. A few others in the village

are regarded as born again. The light is also breaking in surrounding places. For example,—in a village six hours away, noted for the bigotry of the people, I was delighted to find a young deacon who gave me a warm welcome, and who seemed fully to have cast off the deadness of the letter and received the newness of the Spirit. It was refreshing to talk with a man so clear in his views, and so earnest for his Master, in a place so dark. His light is shining, and a little company, in the midst of persecution and contempt, meet with him to study the Bible. I might mention many incidents showing the power of the gospel, and its advance in the vicinity of Amadia. It is a cause for fervent gratitude, that just as the French monks are entering to seduce the people by promises, by money, and by what aid they get from the French consul, the living word in the hearts of men is raising an effectual check.

The two small districts of Nerwa and Rakan have been recently occupied by young men from Tekhoma. The Nestorians there are very ignorant, and cruelly oppressed by the Turks, but "the good seed is not sown in vain." Of Tekhoma, it is said, there is nothing special to report, different from what has been said in previous years. The helpers are natives of the place, and have failed, as yet, to make any impression upon the people. "In Gawar the soil seems hard and dry. The people appear the least interesting, and the most deliberately wicked, of all the Nestorians." Deacon Sigo has removed from one end of the plain to the other, and is now secure in his residence, while his former position is filled in part by a young man of the place, of lovely Christian character. A new centre has also been opened by the hopeful conversion of a young priest, and on the whole, there has been progress.

#### *Unoccupied Districts.*

Of the unoccupied districts, the most populous and important is Tiary, of which, through Deacon Tamo's labors for the past winter, we have quite full information. There is a growing preparedness for the gospel. A few are enlightened, and would be glad to see

us introduce evangelical doctrines and schools at once. Many more are kindly disposed, and are waiting to see what we can or will do. Tiary is so central in the mountains, that we should occupy it as soon as possible. The activity of the papists at Amadia, and their purpose to intrigue in Tiary if they possibly can, makes it doubly important to enter it at the earliest date.

#### *Annual Conference of Helpers—Prospects.*

Our annual mountain conference was held here a few weeks since, attended by all the helpers, and by several other communicants. A variety of questions relating to our work passed under review, in essays, reports, and free discussions. The native brethren are sanguine respecting the future, and for the most part are thoroughly in earnest. The one dark cloud upon the horizon is the occupation of Amadia by French monks.

In many respects the mountain work, although old, is now new. It is in a new phase, and new emergencies are constantly arising. Close contact with it, for the past year, has impressed me more than ever before with a sense of the great difficulties of the field. The greatest is, indeed, here as every where, that the carnal mind is enmity against God; but there are others peculiar, in a measure, to this field. The natural conformation is such that much direct missionary superintendence is impossible. The character of the people,—with all credit to their estimable qualities,—is very feeble, unreasonable, and lawless. They are poverty-stricken; expect every thing to be done for them; and lack self-respect and self-reliance. Their interest in spiritual things is usually united with the hope of temporal benefits. The missionary is constantly importuned for aid, such as it is not in the scope of his work, much less in his power to grant. Another very serious obstacle is lack of government, in most of the districts. Feuds between districts, feuds between villages, quarrels and struggles

between petty chiefs and clans, as to who shall be greatest, in many places leave very little opportunity for the gospel of peace.

But there is a hopeful side;—the great preparatory work that has been done; the general friendliness of the people; the growing influence of our helpers. Yet this is still, emphatically, a work of faith. Unless the Lord build the city, they labor in vain who build it. The real ground of hope in the case is, that God is working by his Spirit and his providence. During the past year, he has turned difficulties into triumphs. We will trust him for the future.

### Eastern Turkey.

#### KHARPOOT.

LETTER FROM MR. BARNUM, OCTOBER 1, 1863.

MOST of this letter was not designed for the public eye, but at the close, Mr. Barnum refers to some matters which are of interest to all, as indicating, somewhat, the condition and character of the people among whom our missionaries labor in Turkey, and the dangers which they may at any time encounter. In such a land, it should be easy to realize, that "except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

#### *Escape from Threatened Massacre.*

Dwellers in Turkey, especially in the interior of the country, are often reminded that they repose upon a magazine, which a spark may at any time ignite and shiver to atoms. It is commonly believed that we have recently had a narrow escape from a repetition of the Damascus and Syrian massacres. A short time ago, a Turk, feigning insanity, rushed into the street, attacking every Christian he met with a dagger, and passing by the Turks. He killed one Armenian and wounded another, and then rushed into the room occupied by the Pasha, with the design of killing

him. Fortunately, the Pasha was out and the man was secured. It is said that there was an extensive conspiracy of the Turks against the Christians, and that the signal was to be the death of the Pasha, so that the Government might have no head. The present time was chosen, on account of the absence of the soldiers. Turks, armed, were waiting a signal announcing the death of the Pasha, to begin their work of carnage. For some time we did not credit the rumor, but the French consul gave us so much circumstantial proof of the existence of a plot, that we can scarcely resist the conviction that serious mischief was intended. Several men are now in prison, awaiting a trial on the charge of being conspirators. The Pasha is waiting for instructions from Constantinople. The Moslems, all through the interior of the country, are very ignorant and fanatical; and whether the crescent is gradually to wane and go out in darkness, or to set in blood, is a problem which it is impossible to solve at present.

#### *The Emigration to Russia.*

The past season has witnessed an extensive emigration of Armenians from this region to Russia; but as they were not allowed to cross the frontier, they are now returning, in great poverty and distress. In the villages, the Christian portion of the population suffer a good deal from the oppression of wealthy Turks. The present is also a season of great scarcity and distress. There is not much call for labor, which is unremunerative, while provisions have nearly reached famine prices. These have been the principal reasons for the movement, which at one time was almost a panic. We persuaded our own people to remain quietly in their homes. The present distress and excitement are, for the time being, exerting an unfavorable influence upon our work; but the Lord rules over all, and will care for his own cause.

## Western Turkey.

BROOSA.

LETTER FROM MR. GREENE, SEPTEMBER 10, 1863.

*Trial and Dangers Calling for Prayer.*

THE design of our brother, in this letter, it will be seen, is to present some facts connected with the present condition of the work in his field, and the circumstances of the native Christians, which occasion solicitude, and lead the missionary specially to feel the need of divine assistance, and therefore greatly to desire the prayers of all the friends of Christ. It is a repetition, on his part, of the call of the Apostle—"Brethren, pray for us; that the word of the Lord may have free course, and be glorified." And certainly it is desirable, that the darker as well as the brighter aspects of the fields abroad should be presented, that Christians at home may sympathize with the sorrows, and fears, and doubts of their brethren in such fields, as well as with their joys and hopes; and may thus be led, by a fuller knowledge of all the circumstances, to more intelligent and appropriate supplication, as well as thanksgiving, in their behalf.

*Pecuniary Burdens Trying the Churches.*

Since the present struggle for humanity and for God commenced in our native land, the Protestant churches of this country have been called to take upon themselves new and large pecuniary burdens. These burdens, amounting in several cases to more than half the entire expense of their own institutions, are such as these native brethren, without a special and forcible call of Providence, would by no means have felt able to assume; and the trial is to them, great and critical. Their piety is now being tested as it has never been before. Persecutions generally have a speedy end, and many are able to endure who have only a small measure of grace. But self-sacrificing and continuous giving, for religious and benevolent objects, is a very different kind of trial for those who, on account of their poverty, have, until recently, had religious institutions

and instruction furnished them by the bountiful hand of foreign charity. The question now is, will these small and feeble churches, composed of native Christians whose struggle for a livelihood is severe, and who have not hitherto been disciplined to self-denying effort to provide for their own spiritual wants, patiently persevere in bearing these heavy burdens? For myself, I trust that God, to whom this blessed work belongs, will so minister needed grace, that our dear brethren will not fail in their present trial. Yet their case calls for *much, believing, and wrestling prayer*. Some of them are already disposed to murmur; and some who are faint-hearted are in danger of becoming discouraged. Some are inclined to discontinue schools in order to save expense, and others wish to impose upon native pastors the work both of preaching and of teaching. Under such circumstances, it is not clear what the issue will be. Regard for the permanency and progress of our work demands that we take no backward steps; but it also demands, that while faithful in counseling and encouraging our brethren, we earnestly seek for them the abounding grace of God.

*Low Condition of Practical Piety.*

Another occasion for prayer is found in the fact that, in some parts of our mission field, *practical* Christianity is on the wane. The reformation in this country has been, primarily, a reformation in doctrine. It is according to the natural order, that such a reformation should first appear. Yet, from the beginning, the *end* aimed at has been a reformation in Christian life. It is therefore with great grief, that we witness signs rather of decay than of growth in this life, among our native brethren. In respect to love for and confidence in one another, obedience to principle, observance of the Sabbath, attendance on prayer-meetings, and the discharge of their various duties as members of the

church, the former times were better than these. With this people, the exercise of necessary and proper church discipline is a matter of great difficulty. Self-government, parental government, and church government, are matters in which progress is slow. That such should be the case is, on many accounts, not to be wondered at. Looking at the length of the reign of darkness here, it may be said that the land has but just awaked from the sleep of ages. Naturally, many are found in whose view Christianity consists in the rejection of errors, and in giving mental assent to the truth. Thousands, here as in other lands, are prone to be satisfied with only correct forms of belief and worship. Few, alas! practically realize, that not *orthodoxy*, but a *holy life*, is the fruit which the Master of the vineyard demands.

To correct errors and to teach the truth, is easy; but to develop practical piety, is a work for which the religious experience of few, if any of us, poor mortals, has qualified us. And in this dark land, examples of piety are too rarely seen. Of what infinite value to our work would be a gracious outpouring of the Holy Spirit, and a revival of practical religion! *We cannot do without this blessing.* We must have it, or our work will prove a failure.

#### *A Deficiency of Native Helpers.*

Another call for prayer is found in a grievous dearth of faithful native helpers. The providence of God is opening new and wide doors for Christian effort, in almost every quarter of the land. The state of the work, in some of the more important and destitute places in the Broosa field, indicates wants which are perhaps equally felt in other stations of this mission. The town of Mooahlitch, for instance, has a sufficient number of worthy and fervent Christian brethren for the formation of a native church; but there is not a suitable native preacher, unoccupied, to whom the

pastoral care of such a church could be committed. The Protestant community of the town of Edinjik, numbering about thirty souls, has been waiting for more than a year to secure the services of a native preacher. In the large cities of Kutaiya and Angora, there are recognized and tried Protestant brethren, and large and encouraging opportunities for zealous Christian effort, yet there are no suitable young men ready to enter in, and carry on the Lord's work in those places. Teachers are urgently needed, and sought for in vain, for the schools of Broosa and Bilijik. Colporters are needed for two districts, yet we know not where to find them. Our present native force barely suffices for places where the work of evangelization commenced years ago. It is one of the saddest experiences of those who labor here, that, after so many years of missionary effort, our work appears to be on the point of retrograding, if not of perishing, for want of pious native helpers. There are but few suitable candidates for the ministry, and at present, we have no one among us able to leave other important work, that he may take charge of a training school, even for those who do offer themselves.

Such are a few facts which we deem it a duty and a privilege to bring to the notice of those dear Christian friends who sustain us in our missionary work. Our object in this is, that they may be able more fully to sympathize with us in the difficulties of our work, and may be moved to more fervent prayer in our behalf.

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#### Syria Mission.

LETTER FROM MR. EDDY, SEPTEMBER  
9, 1863.

#### *Reminiscences and Comparisons—Beirut.*

THIS is a letter, mainly, of reminiscences, observations and comparisons, naturally made by our brother when, "after a pleasant voyage of thirty sailing days," he found himself



again in Syria; having been absent about three years in the United States. He writes:

Nearly twelve years have passed since we first landed in Beirut. Now, how great the change! From 40,000, the population of the city has increased to 75,000; and from being second or third in importance, wealth and influence, it has risen to be the first city in Syria. Then, we were welcomed by those devoted missionaries,—as fresh in our memories as dear to our hearts,—Dr. Smith, Mr. Whiting and Dr. De Forest; all gone to their rest and their reward. May the mantle of their zeal and love rest upon us.

Even the three years of our absence had produced not a few changes in Beirut. So many fugitives from other parts of the country had congregated here for greater security, and had transferred their property here for investment, that the material improvement, in spacious and elegant buildings for business or for residence, seemed almost magical. And we found as many signs of intellectual improvement. The thronged schools under the charge of our mission, and those sustained by the Prussian deaconesses, and by the English ladies, —Mrs. Watson and Mrs. Thompson,—gave token of the awakened eagerness of the people for instruction; while the greatly increased attendance upon preaching, with the opening of an additional place for religious resort and for the sale of religious books, and the activity and liberality manifested by the native church, in conducting home missionary labors, proved that, in the higher range of moral improvement, God had abundantly blessed the labors of his servants.

#### *Sidon—Villages of Merj Aiyun.*

After spending a day or two at Beirut, Mr. and Mrs. Eddy went to Sidon, their former station, where loved associates and native brethren were waiting to greet them, and where their coming was much desired.—Mr. Lyons having been obliged to leave, and one of the best native preachers having been re-

moved by death, and another laid aside by sickness. Other changes also, trying as well as favorable, had taken place during their absence, "but occasions for joy and thanksgiving greatly outweighed those for grief."

The oppressive heat of Sidon, at this season of the year, compelled us to hasten away for a time; so after gladdening our eyes with the sight of the rising walls of our chapel, in the centre of the city, to take the place of the gloomy and ill-situated room of late occupied for worship, we set out for this place, Deir Mimas, twenty-five miles south-east of Sidon, and near Mount Hermon, in the midst of those villages of Merj Aiyun where God has so signally poured out his Spirit. Here we have had abundant opportunities for labor.

I have found much to interest me in the several villages about, at a greater or less distance. In Kheiyam, I attended at one time the examination of several candidates for church membership; and since then I have been permitted, with Mr. Ford, to attend the communion there, and to welcome at once, seven new church members to the table of the Lord. In Tibnin, nearly a day's journey distant, a small community, of twenty-seven persons, has lately professed Protestantism. I found them anxious to be instructed and to walk in the light, but deplorably ignorant of the first principles of that Christianity which they had all their lives professed. Never was I so impressed with the awful guilt of the priests, who shut the door of the kingdom against themselves and their people, by substituting human lies for God's eternal truth.

At Bir-Asheet, a school had been established at the request of the people, and it was for awhile well attended; but the priests had lately forbidden the parents to send, so that it had to be discontinued. It was pitiable to see what a variety of false excuses were resorted to, to account for the failure of the school, without mentioning the true reason.



I spent two or three days in Alma, near the sea-coast, and was deeply pained to find that three of the community there had gone to their account during my absence—one of them, the chief ornament and stay of the church. Performing a wedding service, I witnessed there the strange custom of enveloping the bride completely in a large black cloak, such as is worn by the men in winter. This gave the bridal rather a funereal aspect; and one can see how readily Leah might be substituted for Rachel under such circumstances.

#### *Hasbeiya—Desolation.*

On visiting Hasbeiya, the scene of the most atrocious of the Syrian massacres, I was tempted to repeat some of the lamentations of Jeremiah over the ruins of Jerusalem. Scarcely a building has been restored, and only a few of the population have returned. Instead of the numbers who crowded around us in days gone by, only three or four Protestants presented themselves,—the relics of that large evangelical community. On repairing to the church where I had often broken the bread of life, there were the sad marks of fire and ravage, and within the walls, some Druze had appropriated a space, and was then occupying it as a stable. Pieces of the bell are used as weights in the market. The people are slowly returning, and no doubt that will again be an important post to occupy for Christ. The native helper there says his room is thronged on the Sabbath, by people who have no other church to go to, and no religious teachers of their own sects.

#### *Conclusions Reached.*

As the general result of my observations, in these and many other places, I believe that during the three years of our absence, great improvement has been made in many important respects, and facilities have widely increased for the spread of the gospel; particularly as a

result of the loss of confidence on the part of the people, in their bishops and priests, on account of their heartlessness and cupidity, in appropriating to themselves the sums given them by Government for the relief of the widows and orphans of murdered men, and restoring the losses of the living.

I have been astonished to see how soon, in most places, the ravages committed three years ago have been repaired,—how quickly the people are regaining their former condition. These things show the wonderful resources of this land, under the greater industry of its inhabitants; and indicate how prosperous the people might be, if they would always put forth the exertions of which they are capable.

Every day's experience testifies to the iniquity, rapacity and faithlessness of this Government, as compared with that of the land we have so lately left; while above all, and louder than all, in view of the wants and woes, the ignorance and depravity of the people here, rises the appeal to the Christian world, to hasten and send them the Gospel; the sole and the divinely appointed remedy for their bitterest griefs and their heaviest bondage.

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#### *Mission to Greece.*

LETTER FROM MR. KING, SEPTEMBER 18, 1863.

#### *Renewed Opposition.*

AGAIN has "The Holy Synod" anathematized the missionary and his new book, and he is called to fight, as he supposes, his last battle for the truth in Greece. It will be seen, that he does not apprehend such triumphs of the enemy as were obtained some years ago.

You are aware that the waters here are again troubled. "The Holy Synod of the church of Greece" has come out with a new anathema against me and a little book which I wrote a few months since, and printed in modern Greek, with regard to the worship of Mary,

and other errors held by the oriental churches, and the western. This has caused a good deal of excitement, and what may be the final result I know not; but I trust it will be for good.

In the mean time, my audience on the Lord's day increases, and some come and purchase the book that they may read it, notwithstanding the anathema and the order to commit it to the flames. Some declare their conviction, that what I have written is true; some give their assent to it, but say that it is not yet time to proclaim it; and some say that Mary is every where present, and of course hears all the prayers that are offered to her. They consider what I have said very erroneous. I am now fighting what I consider as my last missionary battle. The enemies, so far as I can judge, are by no means so numerous and powerful as they were eighteen years ago, and their rage does not seem to me to be so great. Still they are numerous enough to cause much trouble.

One of the newspapers here—the "*Hope*"—has come out in a long article against me; the bishop of Oetylus has inserted an article against me in a periodical; and the bishop of Karystia has written an answer to my little book, in a pamphlet of fifty or sixty pages. The "*Star of the East*" takes my part, and stands up for entire religious liberty. No other paper, that I know of, has ventured to say a word in my favor. The chains of superstition are loosened in Greece, but not yet broken; and some, who are convinced of the truth, seem to stand like Lazarus when first raised from the dead, bound hand and foot with grave-clothes, unable to walk till a voice divine shall say, Loose them and let them go. And should they be thus loosed, in all probability the chief priests would consult, as they did against Lazarus, if not to put them to death, at least to hinder, in every possible way, their influence upon the people. Woe unto them! for they shut up the kingdom of heaven against men, who might, were it

not for their influence, enter. They neither go in themselves, neither suffer they them that are entering, to go in! As it was, it is now, and ever will be, till God shall destroy despotism, in church as well as in state.

#### *Expectations from the New King.*

We are expecting soon to see the new king, George I., through whose influence, and under whose reign, many hope to see the land to flow with milk and honey, and the desert rejoice and blossom as the rose. I also hope for good; but Greece needs, above all else, the preaching of the gospel; and unless that gospel be preached, though an angel from heaven should come and reign over this people, he could not rectify the evils that now exist.

The whole world seems to be in commotion, but I trust that the evils we now see are, in the providence of God, a part of the means he is using to prepare the way for the spiritual coming and reign of the Prince of peace.

#### *Madura Mission.—India.*

##### LETTERS FROM MR. RENDALL, JULY AND AUGUST, 1863.

SEVERAL matters of interest are alluded to in these letters. In the first, dated July 13, aside from topics mentioned in the extracts given, Mr. Rendall refers to the absence of members of the congregations in Ceylon, seeking employment,—before mentioned as an evil,—and says he begins to find it "not an unmitigated evil," since some who thus acquire more means, do not forget the cause of Christ; but are ready to aid in repairing churches, and in other efforts to support Christian institutions among the people.

#### *New Efforts Among the Villages.*

In my last report, I mentioned that the catechists connected with this station were interested in a new effort to preach the gospel in all the villages within our limits. In examining the account up to the 30th of June, I find that we have visited one hundred and thirty-nine differ-

ent villages, many of them more than once. We have accomplished, by this effort, as much during the first six months of this year as during the whole of 1862. I am thankful that the gospel has been preached in so many places; and that some have heard, for the first time, the message of salvation.

I have been much interested in my personal efforts in this work, and have been pleased to notice, that wherever I have gone, the people have exhibited some previous knowledge of Christianity. A short time ago, on visiting, for the first time, a village seventeen miles from Madura, near the mountains, after addressing a crowd of seventy or eighty persons, one man, in a respectful way, said that he was acquainted with the subject, and proceeded to mention what he had heard and seen of a Christian congregation at Annupanady, on his visit to that village. He stated that these people have given up all idolatry, and that they meet regularly on the Sabbath, to worship God and learn his word. It was refreshing thus to hear from this heathen, that he had received an impression concerning the truth from Christians in one of our congregations.

In another village, after addressing a small congregation of heathens, a man mentioned that he had heard, a long time ago, from Dr. Scudder, what I had been telling them. He then said to the crowd, that he was once Dr. Scudder's bandyman, and that the Doctor, every day, preached Jesus Christ in the streets of Madura. He also mentioned that the Doctor made him study, while he was in his family; and that the fear of his relatives was the only reason why he did not become a Christian. No one can go among the people without receiving the impression that the gospel is very generally known among them, and that their system is regarded by themselves as a fable.

#### *Benevolent Contributions.*

The following paragraph might well serve  
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as a hint to many pastors and others in our own land.

At the beginning of the year, I was interested in a plan to raise funds for the support of catechists at the stations. I had pledged my people for 25 rupees, and feared they were so poor, that it would not be raised. To secure something towards this, I gave out 33 *kalayams*, on the 1st of January, to parties who, after an explanation, desired to assist in this work. These *kalayams* are nearly round, about the size of an apple, and have a narrow hole in the top, sufficiently large to receive an half anna. The plan is, for each one having a *kalam* to put money in at any time, according to circumstances; and all were expected to bring them to me in June. On the last Sabbath in June I received them, and on breaking them, and counting the money, found there had been given over 34 rupees. Thus, by God's blessing, I had realized more than the 25 rupees in six months. I am encouraged to proceed on this plan, and to give these *kalayams* to the people in the villages, as well as to those in the city. I hope that, from this time, the people will do more and more to support their own institutions.

#### *The Sabbath School.*

I have before mentioned the successful efforts of Mr. Chester, in establishing a Sabbath school for our second service on the Sabbath. This proves to be a great blessing to the station. The interest increases, and there is now a regular attendance of one hundred and sixty persons. We have much reason to be thankful for the successful working of this school. One class of young men consists chiefly of Brahmins from the Government school. May the study of God's word prove to them a great blessing.

#### *The Itinerary.*

In his second letter, written in August, Mr. Rendall reports "a three-weeks' tour, in connection with the Itinerary," as this year es-

established in the mission. He left Madura, July 20, and was joined at Nuttum, 22 miles north, by Mr. Burnell. The tour was in that vicinity, in a mountainous region. The people were, generally, very ignorant and timid; the women, especially, being disposed at first to flee from the strangers. A few Roman Catholics were met with, and in one case at least, a man who could repeat the Lord's prayer and the simple catechism used by the mission, which it appeared he learned many years ago, in a school under the care of Mr. Muzzy. The following extracts from the letter present some of the unpleasant features of the existing heathenism of India.

#### *Heathen Sacrifices.*

In our fourth encampment we were within two miles of the celebrated Allakur Cavi, where there is a most sacred spring, supposed by the natives to come from the Ganges. There was a festival going on at the time, and we saw heathenism in some of its most revolting forms. Near the temple was the place where the people sacrifice goats, and while I was standing there, three were sacrificed. The parties first poured water over the animal, to purify it, and then one man, with the crooked knife of the country, severed the head from the body. The aim was to sever it at a single blow, otherwise the offering must be repeated the following year, and two goats, instead of one must be presented. I was told that from one to three thousand goats are sacrificed yearly, at this place. Frequently there is quarreling over the head of the animal. In one case, when I was present, parties thought that too much of the neck went with the head, and they compelled the man who took it to relinquish a part of the spoil.

#### *Exorcism.*

Another most revolting spectacle was the exorcising of demons from two poor women. Each one was seated in the midst of a large crowd, and was in the hands of three operators, one of whom had a large rope in his hand, like a riding whip. I could see that it had been applied to the back of one of the women,

by the long blister marking each application. The poor woman was in a most frantic state, her hair disheveled, and her head whirling at the command of the leading operator. Her crime was barrenness, and it was thought that the demon was the cause of it.

Another very strange sight was that of a man possessed with the deity of the place. The movements of all the muscles of his body were wonderfully rapid, and he answered questions put to him by parties, when under full possession. The questions were by women, and in almost every case, they referred to their prospect of having children. Oh, what a degrading thing is idolatry! You see it in all its hideousness in a place like this. We had the privilege of preaching to large numbers in the place, and on one occasion, in full view of their sacrifices, I read a part of the 50th Psalm, closing with—"Will I eat the flesh of bulls, or drink the blood of goats?"

#### *Friendly Aid from Another Mission.*

On the last week of our tour, we had the assistance of two faithful catechists from Tinnevely. You will be pleased to know the circumstances under which they came to our aid. When at the Pulneys, last May, the subject of the itineracy was on our minds, and we were accustomed to talk about it in our prayer meetings, and to pray for divine guidance. At one meeting, Mr. Tucker, of the Tinnevely mission, mentioned that he was glad to hear of this undertaking, and that he would send a catechist for a month to assist us. He redeemed his promise by sending two men. They staid with us during the week, and then went to aid the brethren who were to labor south of Madura. Thank God for this act of brotherly kindness, on the part of a missionary connected with another society. We are all one in Christ.

#### *Greatness of the Work.*

During the three weeks of our tent life, we visited 155 villages, and preach-

ed the gospel to 10,312 souls. I was never so deeply impressed with the greatness of the work committed, in the providence of God, to our hands. We have gone into the destitute portions of this field, and seen its wants. We have seen these people in crowds, pressing their

way down to death, and we have asked for means to give them the bread of life. I feel assured that the churches will respond to the call. Some faithful servant will say, "Here am I, send me." May God give us grace to labor on, until these millions turn to the Lord.

## PROCEEDINGS OF OTHER SOCIETIES.

### BOARD OF THE REFORMED PROTESTANT DUTCH CHURCH.

The Annual Report of this Board, for the year ending with April last, says:

The receipts of the Board give delightful proof that ours is rapidly becoming a Missionary church. In the early part of last year, the treasury suffered from high rates of exchange. The difficulty increased till there were great fears that the work of every foreign missionary society in our country would be permanently embarrassed. The Board could only appeal to the friends of Christ in our churches. Right nobly was the appeal met. The appalling debt which rested upon us in the month of November was swept away at the close of the January following.

Very precious tokens of Christian sympathy have been shown the Board by Missionary Societies in England. The London Society, whose liberal offers of aid, in sending out and sustaining Rev. Jared W. Scudder, M. D., were mentioned in the Report of last year, generously persisted in its determination to aid us. The agent of that Society, at Madras, has been directed to pay £200 annually, for two years, to sustain Dr. Scudder in the field, to which the native Christians of India re-called him. The English Presbyterian Society has offered £200 to our mission at Amoy. The rates of exchange have given us a strong prudential reason for accepting the use of these sums, for a time at least; whilst we have also felt constrained to give scope to these noble expressions of Christian love.

The receipts of the Board, from all sources except loans, amount to \$42,257.36. Of this sum \$20,742.62 has been received from 271 churches; \$3,092.50 from Sabbath schools; \$11,392.21 from individuals connected with the churches; \$3,073.85 has been received from individuals whose church connection is not stated; \$2,279.01 is acknowledged from miscellaneous sources, including grants of \$1,000 for India and \$500 for Japan, from the American Bible Society, with \$200 for India, and \$300 for China, from the American Tract

Society. The sum of \$1,516 has been received in foreign lands.

A comparison of the receipts with those of the previous year will furnish some useful hints. The church collections have increased \$1,415.42, whilst the number of contributing churches has actually diminished, being only 271 instead of 292. More than one-third of our churches have made no contributions through the Board; and only one of these, so far as we can ascertain, has given any thing to the missionary cause through any other board or society.

It is well known that a large number of the seemingly delinquent churches have only a nominal existence, or have had their services interrupted by various causes. But, with the strongest desire to apologize for the deficiency of our brethren, and knowing that only small sums could be expected from most if not all of these churches, it is the plain duty of the Board to press the fact upon the attention of the Synod, and of all authorities and individuals on whom God has laid the solemn responsibility of developing the spiritual life of these churches. Their co-operation in the work is needed for their own sake, as well as for the good they may accomplish in aiding the direct work of the Board.

The Board reports three missions:

1. The *Arcoot mission*, India, has 7 stations, 9 ordained missionaries, 14 native helpers, not including teachers, 245 communicants in the churches, and 267 pupils in schools. The benevolent contributions reported from this field amount to \$1,296.67.

2. Connected with the *Amoy mission*, China, there are 6 ordained missionaries, 7 native preachers, and 3 churches, with 309 members, which contributed for benevolent purposes, during the year, \$1,164.38. The additions to the churches for the year were 66. The Report states:

The native churches continue to fill us with thankfulness, as we hear of their zeal and prayerfulness, their earnest labors and self-sacrifice for the souls of their



countrymen. It is largely owing to their efforts that we have been permitted to report so large an addition to the communion of the church. The result fills us with thankfulness to God, who has wrought so mightily in them that believe. The number added to the churches is greater than ever before, except during that eventful year, 1855, when the full power of the work of grace was felt among the people. Of those now reported, a large proportion are from Kang-Thau and Chiang-Chiu, the result, under God, of native instrumentality.

3. The Japan mission has 2 stations and 4 ordained missionaries.

In concluding their Report the Board say:

We enter upon another year trusting God, though our path may be darker than we now apprehend. We trust the church of God. Our confidence is not in man, but in that which God hath implanted in renewed men. More than once or twice have we proved the church. She has never shown weariness in the work of love to which we have aroused her; but has shouted for joy as the immediate objects of her gifts have been successively gained.

We have to appeal to the Synod and the churches to sustain the Board. The money needed to support our missionaries and native helpers, and other portions of our work, is to be provided. But this is not all that is meant by sustaining our missions. They must be kept effective. Waiving all questions of actual enlargement, along with a discussion of the ability and duty of the Reformed Dutch Church to undertake much more extensive missionary operations, we beg to remind the Synod that the changes which time always works, require us every year to commission new men to take the places of those who must fall from the ranks. If this be not done, the missionary work retrogrades.

The Board is the more anxious to impress this view upon the churches, because we have not been able to respond, as we long to do, to the movements of God's Spirit upon the hearts of some candidates for the ministry. A goodly band of well qualified laborers might be sent forth, if the church would make the Board free to employ them.

It is unnecessary to do more than present to the churches that this question is a practical one. It relates to sending men, who feel called to go, to the heathen. It has to do with the missionary character of our theological seminary. To repress the missionary spirit there, is to cut off all future supply, even should the better (financial) times ever dawn upon us. It will give us a race of pastors deficient in the spirit of missions, and by so much disqualified for their work.

But we renew our confidence in God,

and his Spirit in his people. May he prompt the Synod and the churches, in their entire membership, to devise liberally as well as prudently. For by liberal things we shall stand.

#### AMERICAN BAPTIST MISSIONARY UNION.

THE last Annual Report of this Society presents the following statements:

##### *Receipts and Expenditures.*

The income of the Union, during the year ending with March, has been as follows: donations, \$81,378.21; legacies, \$7,592.64; United States Government, \$3,075; American Tract Society, New York, \$700; miscellaneous sources, including sales of real estate, avails of printing establishment in Burmah, interest, rents, &c. &c., \$30,917.87; [an unusually large amount]—making a total of \$123,663.72.

The donations were \$12,760.24, and the legacies \$2,420.58 in advance of last year, while the entire excess was \$38,471.46. The income from the United States Government and co-ordinate societies, was considerably less than usual.

The actual expenditures of the year have reached the unexpected sum of \$96,506.97, being about \$15,000 more than last year; an increase occasioned, in large part, by the unusual cost of exchange, which, not being foreseen, did not enter into the estimates of the Committee. All obligations have been promptly met, and the Asiatic missions fully provided for up to the end of September, 1863. The European missions have received but a limited supply, as compared with former years,—a retrenchment much regretted by the Committee, and one which the Union, by increased contributions, will, it is hoped, obviate the necessity of repeating. In addition to the above, the debt against the Union at the close of last year,—\$6,937.35,—has been paid, and the sum of \$19,706.76, appropriated to a "Contingent Fund," to be used at the discretion of the Committee, still leaving a balance in the treasury, at the close of the year, of \$512.64.

##### *Summary View of the Missions.*

The number of missions in connection with the Union is 19. In the Asiatic mission there are 15 stations and about 375 out-stations; in the French and German missions, not far from 1,100 stations and out-stations. The number of missionaries, including those in this country, and exclusive of those in Europe, is 41 males and 43 females. Native preachers and assistants, exclusive of those in Europe, not far from 400; in Europe, 160; total, 560.



The number of churches is 375; of baptisms reported, 215. The whole number of members is put down the same as last year, 31,000.

### EMBARKATION.

Rev. HENRY J. VAN LENNEP and Mrs. EMILY VAN LENNEP, of the Western Turkey mission, with four children; Rev. GEORGE E. POST, M. D., of New York city, and Mrs. SARAH E. POST, of Georgetown, D. C., Rev. GILES F. MONTGOMERY, of Walden, Vt., and Mrs. EMILY R. MONTGOMERY, of Morrisville, Vt., sailed from New York, October 31, for Liverpool, on the way to Western Asia. Mr. and Mrs. Van Lennep expect to rejoin their mission. Mr. and Mrs. Montgomery are designated to Central Turkey, and Mr. and Mrs. Post to Syria. Mr. Montgomery is a graduate of Middlebury College and of Lane Theological Seminary. Mr. Post was educated at the New York Free Academy, Union Theological Seminary, and (as a physician,) at the New York University.

Rev. L. H. GULICK, M. D., sailed from New York in the North Star, for Aspinwall, on the way to the Sandwich Islands, November 3. Dr. Gulick, hitherto of the Micronesia mission, has been chosen Secretary of the new "Board of the Hawaiian Evangelical Association."

### DONATIONS.

#### RECEIVED IN OCTOBER.

##### MAINE.

Franklin co. Aux. So. Rev. I. Rogers, Tr.	
Farmington, Cong. ch. and so.	
m. c.	22 00
Industry, Cong. ch. and so.	6 60
New Vineyard, do.	4 40—33 00
Kennebec co. Conf. of chs.	
Richmond, Hiram and Caroline W. Norton, 5; B. F. Tallman, 5; cong. ch. and so. 45;	55 00
Lincoln co. Aux. So.	
New Castle, 2d cong. ch. and so. 10 70	
Phillipsburg, Friends, 4	00—14 70
Penobscot co. Aux. So. E. F. Duren, Tr.	
Foxcroft and Dover, Cong. ch. and so.	27 00
Kenduskeag, Isaac Case, dying bequest of a daughter,	3 00
Monsen, Rev. H. E. Long and wife, 5; Rev. L. W. Emerson, 5;	38 60—67 60
friend, 28, 60;	
	170 30
Andover, Mrs. Rev. — Gould, avails of a necklace,	5 81
Oxford, Rev. T. S. Robie,	10 00—15 81
	186 11

##### NEW HAMPSHIRE.

Cheshire co. Aux. So. Asa Duren, Tr.	
Kennebec, Ezra Livermore,	50 00
Grafton co. Aux. So.	
Campton, Cong. ch. m. c.	3 50
Hanover, Dartmouth Col. ch. and cong. to cons. Profs. JOHN N. PUTNAM, DIKI CROSBY, and JOHN R. VARNY, H. M.	150 00
Lyne, Cong. ch. and so. to cons. D. C. CHURCHILL, Jr., and IARNUS HAMILTON, H. M.	298 00
Orford, West cong. ch. and so.	31 45—412 95
Hillsboro' co. Aux. So. E. S. Russell, Tr.	
Pelham, A friend,	10 00
Merrimack co. Aux. So. G. Hutchins, Tr.	
Chichester, Cong. ch. and so.	5 00
Rockingham co. Conf. of chs. F. Grant, Tr.	
Exeter, Ed cong. ch. and so.	10 00
Stratford Cong. of chs. E. J. Lane, Tr.	
Meredith Village, Mrs. S. B. Norris,	5 00
	492 95
Legacies.—Concord, Mrs. Hannah Whitney, by James Moulton, Jr., Ex'r,	351 52
	844 47

##### VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.	
Shoreham, Isabella G. Birchard,	5 00
Caledonia co. Conf. of chs. E. Jewett, Tr.	
St. Johnsbury, "Friends of Missions," 200; 2d cong. ch. and so.	311 87
m. c. 111, 87;	
Lower Waterford, Cong. ch. and so. 30 44—332 31	
Chittenden co. E. A. Fuller, Tr.	
Underhill, Two friends,	14 00
Franklin co. Aux. So. C. B. Swift, Tr.	
St. Albans, Mrs. John Smith,	75 00
Orange co. Aux. So. Rev. J. C. Houghton, Tr.	
Corinth, 1st cong. ch. and so.	19 75
Orleans co. Aux. So. Rev. A. R. Gray, Tr.	
Westfield, Three friends,	3 00
Rutland co. Aux. So. J. Barrett, Tr.	
Benson, Cong. ch. coll. 55; m. c. 11, 85;	46 65
Pawlet, Cong. ch. coll. 21, 75; m. c. 10; "Band of Hope," 1, 60;	33 35
Rutland, Cong. ch. and so. m. c. 19 05—99 25	
Washington co. Aux. So. G. W. Scott, Tr.	
Berlin, Cong. ch. and so. m. c.	10 00
Windsor co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.	
West Hartford, Cong. ch. and so.	36 00
White River, Cong. ch. and so. 105; incorrectly reported in Oct. Herald as from Thetford.	
	294 21

##### MASSACHUSETTS.

Berkshire co. Aux. So. H. G. Davis, Tr.	
Dalton, Cong. ch. and so.	48 10
Pittsfield, South cong. ch. 104, 97;	
Maplewood, fem. seminary, m. c. 21, 75;	126 72—174 82
Williamstown, Williams College, ch. and so. 271, 50; incorrectly reported in Oct. Herald as from cong. ch. Williamsstown.	
Boston, (of wh. from a friend, 30; do. 1, 45; do. for the Jews, 100; Mrs. H. a thank-offering, 50.)	261 12
Brookfield Asso. W. Hyde, Tr.	
Brimfield, Cong. ch. and so.	135 16
Charlton, do.	64 22
Dana, do.	32 42
Dudley, do.	106 65
North Brookfield, Cong. ch. and so. 229 65	
Oakham, Cong. ch. and so. which with prev. dona. cons. Mrs. MARY A. PELOUBET and Mrs. LURANA R. FAIRBANK H. M.	168 00
Southbridge, S. M. Plimpton, 10;	
cong. ch. and so. 197, 31;	207 31
Spencer, Cong. ch. and so.	272 79
Sturbridge, do.	186 75

Ware, 1st ch. to cons. Wm. L. BRICKENRIDGE an H. M. 120,91; East ch. (of wh. from G. L. Gilbert, to cons. G. H. GILBERT, Jr., an H. M. 100;) 787,73; Warren, Cong. ch. and so. 110 45 West Brookfield, Cong. ch. and so. 68 02-2,479 97 Essex co. North Aux. So. J. Caldwell, Tr. Newbury, 1st parish, Turkish Missions Aid Society, for Turkey, 15 00 Essex co. South Aux. So. C. M. Richardson, Tr. Andover, Rev. Joseph Emerson, 30; Prof. Barrows, 30; 50 00 Wenham, Cong. ch. m. c. 2 00—52 00 Franklin co. Aux. So. L. Merriam, Tr. Montague, C. H. Learned, 3 00 Orange, Cong. ch. and so. 14 80 Shutesbury, do. 4 85—22 65 Hampden co. Aux. So. J. C. Bridgman, Tr. Chester, Cong. ch. and so. 28 00 Chicopee, 1st ch. 69; m. c. 36; 185 00 Ludlow, Cong. ch. and so. 12 63 North Willbraham, Cong. ch. 13,97; a friend, 5,35; 19 22 Palmer, 2d ch. 41,75; State Almshouse, 13; 54 75 Springfield, North ch. m. c. 25,33; Olivet ch. m. c. 12,75 38 68 Westfield, 1st church, 100 00 West Granville, Cong. ch. 6 97—354 65 Hampshire co. Aux. So. S. E. Bridgman, Tr. Belchertown, Benev. Association, 80 00 Florence, A. L. Williston, 108 04 South Hadley, Fem. sem. 218; a mem. of 1st cong. ch. to cons. Moses MONTAGUE an H. M. 100; 318 00—506 04 Middlesex co. East Cambridge, Evan. cong. ch. and so. m. c. 10 85 Natick, 1st cong. ch. and so. 66 00 Newton, A. B. Ely, to cons. D. K. HITCHCOCK an H. M. 100 00 Wayland, Evan. Trin. ch. and so. 18,60; m. c. 19; wh. with prev. dona. cons. Rev. HENRY BUL-LARD an H. M. 37 60 West Cambridge, Ortho. cong. ch. and so. 728 27 West Newton, Cong. ch. m. c. 37 28—950 00 Norfolk co. Dorchester, Mrs. MARR, 3 00 Roxbury, Eliot ch. and so. (of wh. from E. B. Huntington, to cons. Mrs. SUSAN H. PERKINS an H. M. 100); 267,25; Vine st. ch. and so. m. c. 30; 237 25 West Roxbury, South evan. ch. 225 70—465 95 Middlesex Union. Ashby, Cong. ch. and so. 30 00 Dunstable, do. 11 75 Harvard, Evan. cong. ch. and so. 46 22 Lancaster, A friend, 30 00 Leominster, A. G. Rockland, 15 00 Townsend, Ortho. cong. ch. (30 of wh. from Ephraim Spaulding, in gold, prem. 8,50); 77 85—190 62 Plymouth co. Duxbury, Capt. J. Weston, 10 00 Taunton and vic. Seekonk, Cong. ch. and so. 27 15 Worcester co. North, C. Sanderson, Tr. Gardner, Cong. ch. and so. 10 20 Winchendon, Cong. ch. and so. 24,75; m. c. 30,25; Rev. B. F. and E. C. Clarke, 30; 64 97—75 17 Worcester co. Central Assn. W. B. Hooper, Tr. An individual, 50 00 Chelsea, Winnidimmet ch. m. c. 5,695 41 17 35 5,712 76  Legacies.—Beverly, Abigail Murray, by Geo. Whitmarsh, Ex'r, 155 29 Franklin, Betsey Lawrence, by Cyrus Allen, Adm'r, 61 00 Pittsfield, Daniel Crofoot, by Colt land Pingree, Trustees, 498 75	Reading, Lucy Parker, by Caleb Wakefield, Ex'r, 112 77—827 81 6,540 57  RHODE ISLAND. Slatersville, A friend, 2 00  CONNECTICUT. Fairfield co. East, Aux. So. Danbury, 1st ch. col. 62,95; m. c. 83,17; 146 13 Fairfield co. West, Aux. So. C. Marvin, Tr. Bridgeport, 2d cong. ch. to cons. Rev. FRANCIS LOBDELL an H. M. 100 00 Fairfield, 1st cong. ch. and so. 144 75 Easton, do. 32 08—276 83 Hartford co. Aux. So. A. G. Hammond, Agent. Bristol, Ladies' asso. (wh. with prev. dona. cons. LUCY BACKWITH an H. M.) 45 28 Canton Centre, Cent. 46,20; la. 77,50; (50 of wh. from Mrs. Azubah Shepard, to cons. Rev. CHARLES N. LYMAN an H. M.) 123 70 East Granby, Cong. ch. and so. 30 00 Hartford, Centre ch. m. c. 19,73; 5th cong. ch. 3,75; Pearl st. ch. J. B. Homer, 100; 123 48 Manchester, 2d cong. ch. and so. 5 00 West Hartford, Cong. ch. and so. 151 94 Suffield, 1st cong. ch. and so. 35 83—506 23 Hartford co. South, Aux. So. H. S. Ward, Tr. Berlin, 2d cong. ch. and so. to cons. Rev. WILDER SMITH an H. M. 110 55 New Britain, Cong. ch. and so. to cons. M. A. WARREN and M. H. BASSETT, H. M. 701 47 812 02 Litchfield co. Aux. So. G. C. Woodruff, Tr. Bethlehem, Cong. ch. and so. 68 75 Cornwall, South do. 65 45 Goshen, Cong. ch. and so. 88 50 Hartwinton, do. 36 07 Litchfield, Cong. ch. 303,92; m. c. 32,73; 336 65 Milton, Cong. ch. and so. 20 00 Morris, Cong. ch. 77; m. c. 2,44; 79 44 New Canaan, Cong. ch. and so. 92 61 New Preston, Church and Waramung Asso. to cons. Rev. H. URSON an H. M. 90 00 North Cornwall, Benev. asso. 34 05 Northfield, Cong. ch. and so. 15 77 Warren, do. 27 00 Washington, do. 150 49 Winchester Centre, Cong. ch. and so. 18 30 Anniversary Contributions, 25 30-1,149 29 Middlesex Asso. J. Marvin, Tr. Centre Brook, Cong. ch. and so. m. c. 34 00 Westbrook, ELIHU CHAPMAN, wh. with prev. dona. cons. himself an H. M. 75 00—109 60 New Haven City, Aux. So. F. T. Jarman, Agent. Yale Coll. ch. m. c. 6,28; officers and students, bal. 2,50; North ch. m. c. 6,22; Davenport ch. m. c. 5,01; United m. c. 17,20; 37 71 New Haven co. East, F. T. Jarman, Agent. Clinton, Horace Bushnell and family, 8 50 New Haven co. West Conso. W. Atwater, Tr. Mount Carmel, Cong. ch. and so. 44 25 Prospect, do. 3 35 West Haven, Cong. ch. 112,50; m. c. 35,62; 151 53 Whitneyville, Cong. ch. and so. 87 62—266 75 New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Tra. Bozrah, New Concord, South la. 20 65 SAND. New London, First ecc. so. to cons. Mrs. CHARLOTTE LATIMER, Mrs. SARAH GARRETT, and Mrs. SAMUEL DENNIS, H. M. 878 21 Norwich, 1st cong. ch. m. c. 11,25; ann. coll. 116,15; 2d cong. ch. m. c. 5,30; 125 34
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North Stonington, Cong. ch. and so.	165 00
Salem, do.	24 18
Southport, do.	10 00-1,173 38
Tolland co. Aux. So. E. B. Preston, Tr.	
West Stafford, Cong. ch. and so.	10 50
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A friend,	4,516 34
	25 00
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	4,541 34

## NEW YORK.

Auburn and vic. Aux. So. I. F. Terrill, Agent.	
Auburn, So. Ing. theol. sem.	21,70 ;
1st pres. ch.	16,35 ;
Aurelius, Pres. ch.	6 91
Meridian, do.	30 20
Northville, do.	11 31
Seneca Falls, do.	98 25
Union Springs, do.	9 05-283 77
Monroe co. and vic. E. Ely and Wm. Alling, Agents.	
Brockport, Pres. ch. wh. with prev. dona. cons. Rev. J. H. MORRIS	61 63
an H. M.	2 00
Rochester, "One of the voters,"	2 00
Victor, Pres. ch.	21 95-85 58
New York and Brooklyn Aux. So. A. Merwin, Tr.	
(Of wh. from 3d pres. ch. Brooklyn, 193,95; W. C. H. 10; Elizabeth J. Stokes, 50; Samuel C. Hills, 50; Wm. Walker, 25 ;)	615 38
St. Lawrence co. Aux. So. C. T. Hulbard, Tr.	
Gouverneur, Mrs. L. B. Parsons,	10 00
Ogden, A retired clergyman,	10 00-20 00
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	1,604 73

Angelica, Pres. ch. wh. with prev. dona. cons. Mrs. SARAH LOCKHART an H. M.	80 00
Apalachin, Pres. ch.	7 00
Attica, do.	21 19
Baldwinsville, Mrs. H. B. Dow,	30 00
Belfast, Cong. ch. and so.	13 00
Butternut, Ia. miss. so.	7 75
Camillus, Pres. ch.	10 00
Canaan Centre, Pres. ch.	35 21
Canaan Four Corners, Cong. ch.	10 00
Cazenovia, 1st pres. ch. bal. 37,43; Mrs. S. Hutchinson, 10;	37 23
Chester, Pres. ch.	52 25
Chili, do.	30 00
Cortlandville, C. S. Smith,	10 00
Corfu, Pres. ch. wh. with prev. dona. cons. Rev. C. R. BURDICK an H. M.	15 27
Coventry, 2d cong. ch. 96,55; m. c. 3,45; to cons. Rev. Wm. A. SMITH an H. M.	109 00
Dundee, Pres. ch. and cong.	12 00
Eddytown, Pres. ch.	10 50
Fenner, Hannah L. Putney,	5 00
Fort Columbus, G. Loomis,	4 00
Groton, Cong. ch. and so.	14 00
Hamilton, Rev. P. Field and wife,	10 00
Hornelsville, 1st pres. ch. bal.	17 82
Horseheads, Pres. ch.	22 00
Johnstown, S. W. Clarke,	2 00
Lenox, Lydia Hall,	10 00
Lewiston, A friend,	2 00
Lisle, Cong. ch. and so.	20 00
Livonia, Pres. ch. m. c.	20 00
Lysander, Pres. ch.	14 00
Mannsville, Cong. ch. m. c.	3 00
Middle Granville, Pres. ch.	36 00
Milo, Hester Ayres,	7 00
Monterey, Orange, Pres. ch.	8 25
Moravia, Cong. ch. and so.	8 00
Montgomery, 1st pres. ch. 29; Theo. L. Jackson, 15;	44 00
Northville, Cong. ch. Young people's m. c.	10 00
Portville, Pres. ch.	12 25
Poughkeepsie, 1st pres. ch. m. c.	23 80
Preston, Wm. Packer, 20; Rev. G. G. Kaercher, 4;	24 00
Spencertown, Pres. ch. m. c.	1 80
Schenectady, Pres. ch. and cong. (of wh. from A. Brown and Son, 30;	

Prof. Clark, 25; and Dr. Hickok, 10 ;)	219 00
Seneca Castle, Rev. B. D. Gray,	60 00
Spruceport, Cong. ch. m. c.	11 00
Stone Church, Cong. ch.	13 00
Springville, 1st pres. ch.	15 00
Strykersville, Cong. ch. and so.	7 00
Summer Hill, Pres. ch.	15 10
Walton, George W. Fitch,	5 00
West Town, William H. Hart,	3 00
Willsborough, Cong. ch. and so.	11 00-1,142 41

2,147 14

Legacies.—Buffalo, Jabez Goodell, by H. Shumway, Ex'r, (prev. ack. 78,910,34 ;)	412 00
Fulton, Phebe Baldwin, by E. J. Canington, Ex'r,	99 50
New York, William Mandeville, by J. Brewer, Ex'r,	160 59
Ripley, Hannah B. Gates, by Chas. B. Brockway, Ex'r,	100 00
Saratoga Springs, N. B. Doe, by Gertrude C. Doe, Ex'r,	200 00
Springfield, Peter Frink, by G. W. Burnham, Ex'r, (prev. received, 636,50 ;)	463 00-1,565 09

3,712 23

## NEW JERSEY.

Boonton, Pres. ch. m. c.	34 74
Orange, 1st pres. ch. 153,35; m. c. 18,50 ;	171 85
West Hoboken, 1st pres. ch.	15 00-221 59
Legacies.—Mendham, Mary Garrison by J. C. Homer, Ex'r,	100 00

321 59

## PENNSYLVANIA.

By Samuel Work, Agent.	
Darby, 1st ch.	10 00
Delaware Water Gap, Pres. ch.	5 00
Harrisburg, 1st do.	6 00
Philadelphia, Burdett Hart, 10; J. D. L. 20; (of wh. for Bebek student, 6, for exc. 4 ;)	Kensington, pres. ch. 6 ;
Pottsville, Pres. ch.	30 00
West Nantmeal, Pres. ch.	13 10
Williamsport, 2d do.	90 00
York, Pres. ch.	301 00-491 10
Carbondale, Pres. ch.	105 50
East Smithfield, 1st cong. ch. m. c.	27 16
Farmington, 1st cong. ch. and so.	12 00
Gibson, A. Tiffany,	10 00
Harbor Creek, Pres. ch. Mrs. Z. Tracy,	1 00
Lock Haven, G. B. Perkins,	2 00
Minersville, Welsh cong. ch.	11 00
Montrose, Pres. ch. coll. and m. c.	88 00
New Milford, Cong. ch.	6 30
Salem, Pres. ch.	11 60
Uniondale, do.	4 00
Wattsburg, 1st pres. church, 35,91; prom. 3,85 ;	29 76-329 32

800 42

Legacies.—Philadelphia, Lewis G. Osbourn, by D. S. Jones, Ex'r,	100 00
	900 42

## DELAWARE.

Christiana, Pres. ch.	4 13
Drawyers, do.	15 00
Forest church, do.	5 40
Milford, do.	7 50
Pencader, Pres. ch. 13,87; fem. miss. so. 14,50 ;	28 37-52 40

## MARYLAND.

Baltimore, German Reformed Ch. by Rev. Dr. Heiner, 300; "A mite from E. and L. C. as a thank-offering," 5 ;	305 00
Chesapeake City, Pres. ch.	5 75-310 75

## DISTRICT OF COLUMBIA.

Washington, Rev. W. B. Evans,	5 00
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## OHIO.

By G. L. Weed, Tr.	
College Hill, O. F. C. 67; H. N. Day, 33; to cons. Miss E. H. Allison an H. M.; pres. ch. m. c. 4,75;	104 75
Mason, Pres. ch.	5 20
Monroeville, Pres. and cong. ch.	17 20
Morrow, Pres. ch.	1 05
Ripley, 1st pres. ch.	48 10
Walnut Hills, Lane sem. m. a.	8 45—184 85
Ashland, 1st pres. ch.	8 40
Cincinnati, Philos.	100 00
Cleveland, 1st pres. ch. m. c.	12 50
Coolville, Cong. ch. and so.	32 95
Coshocton, A lady in 2d pres. ch.	3 00
Defiance, 1st pres. ch.	8 15
Elyria, do.	5 00
Greenwich, L. and A. M. Mead.	9 00
Tallmadge, Bener. asso. (of wh. 25 from Guy Wolcott.) to cons. Rev. S. W. Snoua an H. M.	79 60
Vienna, A friend of Jesus, deceased, by Mrs. C. S. Traak,	110 00—368 00

## INDIANA.

Madison, 2d pres. ch. m. c.	25 00
Salem, Pres. ch.	5 00—30 00

## ILLINOIS.

Aurora, 1st cong. ch.	14 60
Bloomington, A few friends,	5 00
Bunker Hill, Cong. ch. m. c.	47 00
Elmwood, Rosefield cong. ch.	5 00
Freeport, Ad. Boedecker,	2 00
Galesburg, 2d pres. ch.	38 72
Knoxville, Pres. ch. m. c. 17; Charles Sanborn, 4;	21 00
Lamotte, Rev. Darins Gore,	10 00
Jerseyville, F. D. Cheney,	4 00
Springfield, 2d pres. ch. M. T. Johnson,	25 00
Woodville, Elizabeth E. Cooks,	5 00—177 52

## MICHIGAN.

Brighton, Mrs. Jas. B. Lee,	8 00
Eckford, Pres. ch. bal.	2 00
Kalamazoo, C. L. H.	2 00
Mason, Pres. ch. 7; Rev. H. Kirtledge and family, 10;	17 00
Richland, Pres. ch.	81 00
Tekonsha, Mrs. E. Maynard, avails of eggs,	70
Vermontville, Cong. ch. and so.	20 64—121 34

## WISCONSIN.

Fort Atkinson, Cong. ch. and so.	15 75
Plymouth, Charles W. Wilder,	3 00—18 75

## IOWA.

Columbus City, Cong. ch. m. c.	5 00
Davenport, Edwards cong. ch.	5 00
Grinnell, Cong. ch. and so.	21 60
Independence, Spencer W. Noyes,	5 00
Rosethu, Yellow Springs ch.	5 00
Muscatine, Cong. ch. 4; a friend, 43;	89 00—121 00

## MISSOURI.

Cape Girardeau, E. D. Coe,	20 00
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## MINNESOTA.

Mankota, Pres. ch.	2 23
Minneapolis, Plymouth ch.	5 30
Sterling, Cong. ch. and so.	5 00
Wabasa, do.	6 00—18 50

## CALIFORNIA.

Gilroy, Pres. ch.	15 00
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## OREGON.

Portland, 1st cong. ch. and so.	20 00
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## WASHINGTON TERRITORY.

Wallatpu, Rev. C. Ellis,	15 00
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## ARMY OF THE POTOMAC.

Capt. S. B. Vrooman,	28 00
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## FOREIGN LANDS AND MISSIONARY STATIONS.

Corisco, West Africa, Rev. W. H. Clark,	10 00
Edon, Canada East, cong. ch. and so.	27 00
England, W. R.	2,933 33
Honolulu, Sandwich Islands, Rev. T. Coan,	
40; Mrs. Dole, 10. Exchange, 15;	65 00
Mardin, Turkey, m. c. for Salinas,	24 00
Mosul, Turkey, m. c. for Nestorians, 5,45;	
"Oasis," 20,73;	26 18
Mahratta Mission, India:—	
Ahmednuggur—Kursundass, M. 160;	
James Hunter, Esq. 300; C. M. Harrison, Esq. 75; Dr. J. M. Barnett, 160;	
Lt. G. A. Jacob, 27; Hon. G. A. Hobart, 150; Lt. J. H. Drummond, 25;	
Maj. Facy, 5; Rev. J. Drummond, 100; Mr. Adams, 5,50; G. M. Macpherson, Esq. (Eng.) 25; Mr. L. De Souza, 15; Lt. S. S. Jacob, 20; Maj. H. J. Day, 5,34; W. D'Oyley, Esq. 100; R. Hutt, Esq. 155; Col. Phayre, 125; Rev. G. Bowen, (Nicc) 25; Native Christians, 10 18; m. c. 14,50; maternal box, 74c;	
Native Pastors, 11,74; Mrs. Homer, for support of catechist, 20;	1,527 89
Bombay—M. C. 3,10; Mr. Varney, 7,50; Mr. J. Williamson, 10; D. J. Kennedy, Esq. 10; Dr. J. B. Fleming, 25; Mrs. A. Johnstone, 10; Mr. J. Brown, 6; an old pensioner, 2,50; Mr. Thos. Graham, 25; Miss Vanu Ramkrishnapaut, 4; friend, 1;	106 10
Satara—Lady Frere, 100; Dr. H. Cook, 50; Lt. G. A. Jacob, 36; Rev. S. B. Munger, 7; m. c. 1,67;	194 67

Legacies.—Mahratta Mission, Miss Farrar,

4,914 17

14 00

4,928 17

## MISSION SCHOOL ENTERPRISE.

MAINE.—Monson, C. and H. Loring, 30c;	
Garland, Fred. Irish, 3c;	23
NEW HAMPSHIRE.—Boscawen, s. s. 20;	
Lyme, s. s. 15; New Ipswich, "Children's Fair," 6;	41 00
VERMONT.—Berlin, s. s. 1,38; Burke, s. s. 1,10; Rupert, s. s. 7; West Charleston, Ella, deceased, 2,10; Westfield, s. s. 1,55;	13 03
MASSACHUSETTS.—Lenox, s. s. for Madara, 8; Roxbury, Parker st. s. s. 1,15; Shelburne Falls, s. s. for Orcumish, 22; Townsend, s. s. 6; Westfield, s. s. for India, 25;	62 15
CONNECTICUT.—South Norwalk, s. s.	5 00
NEW YORK.—Almond, s. s. 48,85; Freedom Plains, s. s. for the Nestorian mission, 17,65; Middle Granville, s. s. 4,50; George Hall, deceased, 1,62; Foughkepsie, pres. s. s. for the Nestorian mission, 30;	102 62
PENNSYLVANIA.—Borough of Darby, s. s. 5; Montrose, pres. s. s. 12;	17 00
OHIO.—Athens, s. s. for Turkey, 10; Coolville, s. s. 2,67; Penfield, s. s. for Persia, 2;	14 67
INDIANA.—Rushville, Pres. s. s. infant class,	1 35
ILLINOIS.—Chicago, 2d pres. s. s. for Syria, 25; Rockford, 1st cong. s. s. 6,30;	31 30
MICHIGAN.—Brighton, Pres. s. s. 2; Eckford, s. s. 2,30;	4 30
FOREIGN LANDS.—Madras mission, Mandapassalie, two missionary children,	5 00

297 65

Donations received in October,

21,434 35

Legacies,

2,958 42

\$24,392 77

\$2 TOTAL from September 1st,  
1863, to October 31st, 1863, \$30,724 09

